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LECTIONES  
IN IONAM  
PROPHETAM,

EX ORE CLARISSIMI VIRI  
FRANCISCI IUNII BITVRIGIS,  
*S. Theologiæ Doctoris ac Professoris*  
*exceptæ.*

In his sacræ Scripturæ explicandæ methodus  
breuiter & perspicuè ostenditur.



In officina Sanctandreae,  
clo 15 xciv

A: 4488631

# THE REVELATION OF SAINT IOHN THE APOSTLE AND EVANGELIST, VVITH A briefe and learned Commentarie,

Written by *Franc. Iunius, &c.*

## CHAP. I.

*He declareth what kind of doctrine is here handled, and his, that is the beginning and ending: 12 The mysterie of the seauen candlestickes and starres 20 is expounded.*

**T**HE <sup>a</sup>revelation of <sup>b</sup>Iesus CHRIST, which God gaue vnto him, that he might declare vnto his seruants the things which must shortly be done: which he sent, and signified by his Angel vnto his seruant Iohn.

2 Who testified the word of God, & the witness of Iesus Christ, and all things that he saw.

3 Blessed is he that readeth, & blessed are they that heare the words of this prophesie, & obserue those things which are written therein: for the time appointed is at hand.

4 <sup>a</sup>Iohn to the seauen Churches which are in Asia; Grace be vnto you, and peace <sup>3</sup> from him <sup>c</sup>Which is, and Which was, & Which is to come; and from <sup>d</sup>the seauen Spirits which are before

his Throne;

5 And from Iesus Christ, which is that <sup>a</sup>faithfull witness, <sup>b</sup>that first begotten of the dead, and that Prince of the kings of the earth; who loued vs, and washed vs from our sinnes with his owne <sup>c</sup>blood.

6 And made vs <sup>a</sup>Kings and Priests vnto God euen his Father; to him be glorie, and power for euermore, Amen.

7 Behold, he commeth with <sup>a</sup>clouds, and euery <sup>c</sup>eye shall see him: <sup>b</sup>yea euen they which pierced him through: and all the kindred of the earth shall waile before him: Euen so, Amen.

8 <sup>a</sup>I am <sup>b</sup>α and ω, that is, the beginning and the ending, saith the Lord, Which is, and Which was, and Which is to come, euen that Almighty one.

9 <sup>a</sup>I Iohn, who also am your brother, & companion in tribulation, and in the Kingdome and patience of Iesus Christ, was in the yle called Patmos, for the word of God, and for the witnessing of Iesus Christ.

10 And I was <sup>a</sup>rapt in <sup>b</sup>spirit on the <sup>c</sup>Lords day, and heard behind me a great voyce, as it had bin of a trumpet,

11 Of one that sayd, I am α and ω, that first and that last: and, That which thou seest, write in a booke, and send it vnto the seauen Churches which are in Asia, at Ephesus, and at Smyrna, and at Pergamus, and at Thyatira, and at Sardis, and at Philadelphia, and at Laodicea.

*Spirit of the Lord fell upon him. i He calleth that the Lords day, which Paul calleth the first day of the weeke. 1 Cor. 16. 2.*

5 A most ample and graue commendation of Christ, first from his offices, the priesthood and kingdome: secondly from his benefits, as his loue towards vs, and washing vs with his blood, in this verse, and communication of his kingdome and priesthood with vs; thirdly from his eternall glorie and power, which is alwayes to be celebrated of vs, vers. 6. Finally from the accomplishment of all things once to be effected by him, at his second coming, what time he shall openly destroy the wicked, and shall comfort the godly in the truth, vers. 7.

6 A confirmation of the salutation afore going, taken from the words of God himselfe: in which he auoucheth his operation in euery singular creature, the immutable eternitie that is in himselfe, and his omnipotencie in all things: and concludeth in the vnitie of his owne essence, that Trinitie of persons which was before spoken of.

7 The narration, opening the way to the declaring of the authoritie and calling of Saint Iohn the Evangelist in this singular Reuelation; and to procure faith and credit vnto this prophesie: This is the second part of this Chapter, consisting of a proposition, and an exposition. The proposition sheweth, first who was called vnto this Reuelation, in what place, and how occupied, vers. 9. Then at what time, and by what means, namely, by the Spirit and the word, and that on the Lords day, which day euer since the resurrection of Christ, was consecrated for Christians vnto the religion of the Sabbath: that is to say, to be a day of rest, vers. 10. Thirdly, who is the author that calleth him, and what is the summe of his calling.

\* 7/21. 39. 38.

\* 1 Cor. 15. 21.

Colos. 1. 18.

\* Heb. 9. 14.

1. Pet. 1. 19.

1. Iohn. 1. 9.

\* 1. Pet. 2. 5.

\* Esay. 14.

Math. 24. 30.

Iude. 14.

\* All men.

\* Chap. 2. 1. 6.

\* 22. 13.

f I am he, before

whome there is no

thing: yea, by whome

every thing that is

made, was made,

and who shall re-

maine though all

they should perish.

g Patmos is one of

the Iles of Spora,

whither Iohn was

banished, as some

wrote.

h Thus is that holy

vanishment expres-

sed wherevnto the

Prophets were rai-

shed, and being rai-

sed were carried out of

the world, were con-

uerfant with God:

and so Ezechiel saith

often, that he was

carried from place to

place of the Lords

Spirit, and that the

Spirit of the Lord

fell upon him.

i He calleth that the Lords day, which Paul calleth

the first day of the weeke. 1 Cor. 16. 2.

# F. IVNIVS VPON THE

12 Then I turned backe to see the voyce, that spake with me: and when I was turned, I saw seven golden candlestickes:

13 And in the midst of the seven golden candlestickes, one like vnto the Sonne of man, clothed with a garment downe to the feete, and girded about the pappes with a golden girdle.

14 His head, and haire were white as white wooll, and as snow; and his eyes were as a flame of fire;

15 And his feet like vnto fine brasse, burning as in a furnace: and his voyce as the found of manie waters:

16 And he had in his right hand seven starres: and out of his mouth went a sharpe two edged sword: and his face shone as the sunne shined in his brightnes.

17 Now when I saw him, I fell at his feete as dead. 18 Then he layd his right hand vpon me, saying vnto me, Feare not: I am that first, and the last.

19 And which am alieue; but I was dead: and behold I liue for euermore, Amen: and I haue the keyes of hell and of death.

20 Write the things which thou hast seene; both which are, and which shall come to passe hereafter.

21 The myserie of the seven starres which thou sawest in my right hand, & the seven golden candlestickes, & thou: those seven starres are the Angels of the seven Churches: and those seven candlestickes which thou sawest, are the seven Churches.

deh these fauen starres in his right hand, and walketh in the midst of those fauen golden candlestickes.

2 I know thy workes, and thy labour, and thy patience; and how thou canst not beare them which are Apollie, and are not, and hast found the lyers.

3 And thou wast burdened, and hast patience; and for my Names sake halt laboured, and wast not wearied.

4 Neuertheless, I haue this against thee, that thou hast giuen ouer thy first loue.

5 Remember therefore from whence thou art fallen, and repent, and do the first workes: other wise I will come against thee shortly, and will remove thy candlesticke out of his place, except thou amend.

6 But this thou hast, that thou hatest the workes of the Nicolaitans, which also I hate.

7 Let him that hath an eare, heare what the Spirit saith vnto the Churches; 10 him that ouercometh, will I giue to eat of that tree of life which is in the midst of the Paradise of God.

8 And vnto the Angell of the Church of the Smyrnians write; These things saith he that is first, and last, which was dead, and is alieue:

9 I know thy workes, and tribulation, and povertie (but thou art rich) and the blasphemie of them, which say they are Iewes, and are not, but are the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: behold, it shall come to passe, that the death shall come of you into prison that ye may receiue the crowne of life. 11 Let him that hath an eare, heare what the Spirit saith to the Churches: He that ouercometh, shall not be hurt 12 of the second death.

13 And to the Angell of the Church which is at Pergamus write; These things saith he which hath that sharpe sword with two edges.

14 I know thy workes, and where thou dwellest, where Satans throne is; & that thou keepst my Name, and hast not denied my faith, euen in those dayes when Antipas my faithfull martyr was slaine among you, where Satan dwelleth.

15 But I haue a few things against thee; that thou halt them that maintain the doctrine of Balaam, which taught Balac to put a stumbling blocke before the children of Israel.

16 The propofition of praise is in this verse, and of exhortation in the next verse.

17 That is, of ten years. For so commonly both in this booke and in the Deuteres are signified by the name of dayes; that God thereby might declare the space of time is appointed by him, and the time very short. Now because I wrote this booke in the end of Domitian, the Emperour his name, as hath beene dooed, it is altogether necessary that this should be referred vnto persequution which was done by the authoritie of the Emperour Traian: who to make knowe of the Christian Church in the tenth year of his reign, as his historiographers do write, and his bloodie persequution continued vntill that Emperour had succeeded in his place. The space of which time is precisely ten years, which are here mentioned.

18 The conclusion as verse 7. 19 See Chapter 20.6. 20 The first place is vnto the Patrons of Pergamus. The exordium is taken out of the end of the Chapter.

21 The propofition of praise is in this verse, of reprehension in the next verse, and of exhortation in the third verse. 22 Notwithstanding the Angell or minister of the Church of Pergamus, as I haue written

# REVELATION CHAP. I.

that they should feare of things sacrificed vnto idolla, and commit fornication:

15 Euen to halt thou them, that maintain the doctrine of the 12 Nicolaitans, which thing I hate.

16 Repent, if not I will come against thee shortly, & will fight against them with the sword of my mouth.

17 Let him that hath an eare, heare what the Spirit saith vnto the Churches, To him that ouercometh, will I giue to eat of that tree of life, which is in the midst of the stone a new name written, which no man knoweth saving he that receiveth it.

18 And vnto the Angell of the Church which is at Thyatira write, These things saith the Sonne of God, which hath eyes like vnto a flame of fire, and feete like to fine brasse.

19 I know thy workes and thy loue, and seruice, and faith, and thy patience, and thy workes, and that they are mo at the last, then at the first.

20 Notwithstanding, I haue a few things against thee, that thou sufficest the woman Iezabel, which calleth herself a Propheteesse, to teach and to seduce my seruants, to commit fornication, and to eat meates sacrificed vnto idoles.

21 And I gaue her space to repent of her fornication, and she repented not.

22 Beholde, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.

23 And I will kill her children with death: and all the Churches shall knowe that I am he which dooeth searce the reines and hearts: and I will giue vnto euery one of you according vnto your workes.

24 And vnto you I say, and the rest of them of Thyatira, As many as hold not this doctrine, neither haue approued the depth of Satan (as they speake) I will not put vpon you none other burden.

25 But, that which ye haue, hold fast till I come.

26 And he that heere ouercometh and keepeth my workes vnto the end, to him will I giue power ouer the nations.

27 And he shall rule them with a rod of iron: and as the vessels of a potter shall they be broken: euen as I receiued of my Father.

28 And I will giue him a morning starre.

29 He that is kept secretly with God, from before all eternitie.

30 He is light and without of fornication and remission of sinnes, of righteouse and million of newnes of life, and true holines, by which hee, whom none doth inwardly knowe, haue the spirit of man shal place is vnto the Patrons of Thyatira. The exordium is taken out of the first Chapter.

31 The propofition of praise is in this verse, and of reprehension in the next verse, and of exhortation in the third verse. 32 Notwithstanding the Angell or minister of the Church of Pergamus, as I haue written

29 Let him that hath an eare, heare what the Spirit saith to the Churches.

## CHAP. III.

1 The first Epistle sent to the Pastors of the Church of Sardis, 7 of Philadelphia, 14 and of the Laodiceans, 16 that they be not lukewarme, 20 but endeavour to further Gods glory.

1 And vnto the Angell of the church which is at Sardis write, These things saith he that hath those seven Spirits of God, and those seven starres; I know thy workes: that thou halt a name that thou livest, but thou art dead.

2 Be awake and strengthen the things which remaine, that are ready to dye: for I haue not found thy workes full before God.

3 Remember therefore, what thou hast receiued and heard, and hold fast, and repent: if thou wilt not watch, I will come against thee as a thief, and thou shalt not know what houre I will come against thee.

4 Yet thou hast a few persons euen in Sardis, which haue not defiled their garments, and shall walke with me in white: for they are worthy.

5 He that is ouercometh, shall be clothed in white array, and I will neuer put his name out of the booke of life; but I will confesse his name before my Father, and before his Angels.

6 Let him that hath an eare, heare, what the Spirit saith to the Churches.

7 And vnto the Angell of the Church which is at Philadelphia write, These things saith he that is Holy, and True, which hath the key of David, which openeth and no man shutteth, and shutteth and no man openeth.

8 I know thy workes: behold, I haue set before thee an open doore, and no man can shut it: because thou hast a litle strength, and hast kept my word, and hast not denied my Name.

9 Behold, I will make some of the Synagogue of Satan, that is, of them which call them selves Iewes and are not, but do lye: behold, I say, I will make them, that they shall come, and worship before thy feete, and shall know that I haue loved thee.

10 Because thou hast kept the word of my patience, therefore I will deliuer thee from the houre of temptation, which shall come vpon all the world, to come them that dwell vpon the earth.

11 Behold, I come shortly: hold that which thou hast, that no man take thy crowne.

12 Him that ouercometh, will I make a pillar in the Temple of my God; and he shall go no more out: 13 and I will write vpon him the name of my God, and the name of the Citie of my God,

14 and he shall walke with me, and I will be with him, and he shall overcome.

15 That is, who haue with all Religion giuen birth, verse 23. 16 Pure from all spot, and shining with glorie. So is to be vnderstood alwayes hereafter, as in the next verse.

17 The conclusion, standing vpon Philadelphia. The exordium is taken out of the 18. verse of the first Chapter.

18 The propofition of praise is in this verse, of promise to bring home againe those that wander, verse 19, and of exhortation verse 20.

19 That is, fall downe and worship, either the civill, or Christ religiously, at thy proper to the argument of this place) or there in the world to come. For Christ verily shall fulfill his word.

20 The conclusion, which containeth a promise, and a commandment. 21 That is, the newe man shall be termed after his Father, mother









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13 This gift was a sign of diligence, and the gift of gold was a sign of sincerity, and truthfulness in taking in charge the commandments of God.

14 Or before the Chapter 4. 7. 15 None of these four Angels might return, till he had performed fully the charge committed unto him, according to the decree of God.

CHAP. XVI.

2 and 17 The Angels pour out the seven vials of Gods wrath given vnto them, and so divers plagues arise in the world. 18 to terrifie the wicked, 19 and the inhabitants of the great Cities.

1 I Hen I heard a great voyce out of the Temple, saying to the seven Angels, Go your wayes, & pour out the seven vials of the wrath of God vpon the earth.

2 The first Angel therefore went, and poured out his vial vpon the earth: and there fell a noyisme, and a grievous sore vpon the men, which had the 3 mark of the beast, and vpon them which worshipped his image.

3 After the second Angel poured out his vial vpon the sea, and it became as the blood of a dead man: and euery living thing that lived in the sea, died.

4 Then the third Angel poured out his vial vpon the riuers and fountains of waters; and they became blood.

5 And I heard the Angell of the waters say, Lord thou art iust, Which art, and Which waik, and Which shalt be; because thou hast iudged these things.

6 For they shed the blood of the Saints, and Prophets, & therefore shalt thou giuen them blood to drinke: for they are worthy.

7 And I heard another out of the Sanctuaries say, Euen so, Lord God almighty, true and righteous are thy iudgements.

8 And the fourth Angel poured out his vial vpon the Sunne, and it was giuen vnto him to torment men with heat of fire.

9 And men boyled in great heat, and blasphemed the name of God, which had sent these plagues vpon them, and they repented not to giue him glorie.

10 The fifth Angel poured out his vial vpon the throne of the beast, and his kingdom became darke, and they gnawed their tongues for sorrow.

11 And blasphemed the God of heauen for their paines, and for their sores, and repented not of their workes.

12 Then the sixth Angel poured out his vial vpon the great riuier Euphrates; & the water thereof was dried vp, that way might be prepared for the kings that should come from the East.

13 And I saw come out of the mouth of the Dragon, and out of the mouth of the 14 beast, out of the mouth of that 15 false prophet 16 three vncleane spirits: 17 like vnto frogs.

14 For they are the spirits of deuil, working miracles, and go vnto the Kings of the earth, & of the whole world to gather them to the battell of that great day of Gods Almightie.

15 Behold, I come as a theefe. Blessed is he that watcheth and keepeth his garments, leaue he walke naked, and see his shulders.

16 He therefore gathered them together into a place, called in Hebrew Arma gedon.

17 Then the seventh Angel poured out his vial vpon the 22 ayre: and there came a loud voyce out of the Temple of heauen 23 from the

to swell and ouerflow (as Euphrates) were dried vp, by the counsel of God. The euents, that were made vnder the wickednesse of euery man, they were the iudgements of God, and about them finally to close the owne tyme, and to the executing of their owne wicked outrage.

20 The bound of the spiritual Babylon, and the fortress of the same, Chap. 18. 1. So the Church of the vngodly, and kingdom of the beast sayd they were naked, all the euents thereof, in which they put their trust to be saved from it.

21 That is, that euery that dwell further off, may with more comode make his way to the deuil, which the Lord hath appointed.

22 That is, the death, as Chapter 12. 3.

23 Whereof Chapter 12. 1.

24 That is, of that other beall, of which Chapter 12. 1. 2. for he is called in Chapter 19. 10. and 20. 10.

25 That is, euery of them bent their whole force, and confided, that by widdes, word, and worke they might bring into the issue destruction all Kings, Princes, and Potentates of the world, cruelly bewitched of them by their plights, and chers of the vaine and impious of the beall that committed fornication with the Kings of the earth. And this is a right description of our times.

26 Croaking with all impudencie, and constantly day and night preeking in calling for to armes, as the reppes of iuries of ware: as is declared in euery verse.

27 A Paraphrase for admonition, in which God warneth his people, that they reit in the expectation of Christ, alwayes to desire their mynde vnto his coming, and to looke vnto themselves, that they be not shamefully made naked, and discouered of the euill spirits, and so they be miserably vnto the end of the coming of the Lord, for Malchi. 24. 26. and 25. 12.

28 Namely the Angell, who holly accord vnto the commandment of God, was to do darke, notwithstanding that those impious spirits do soe widely as remanet not vnto God, but vnto that beall, that hath been beall.

29 That is, to say nothing of other explications, the mountaine heath, certaine places of Mesiddon. Now it is certain by the holy Scripture, that Mesiddon is a Citie and fortresse in the Tribe of Manasse, bordering vpon Issachar and Aser: was made famous by that lameable ouerthrow of King Iosias, whereof 2 Kings 23. 29. and 2 Chron. 35. 22. and Zach. 12. 11. In this mountaine country God by figure or type, that the Kings of the peoples which fence beall, shall be together: because the Gentiles did alwayes call that lameable ouerthrow in the Church on the Church of the Iewes, vnto their great reproch and therefore were so forward, that that place should be no more fortune vnto them (as they say) to intimate vnto the people. But God here pronounceth, that that reproch of the Church, and confidence of the vngodly, shall by himselfe be taken away, in that place where the nations perished themselves, they should mightily reioyce triumph, praise God and his Church.

31 The floure of the fourth Angel vnto the end of the Chapter, in which he declared the execution thereof, in the verses following.

32 From hence he might move the heauen above, and the earth beneath.

33 That is, from hence that fitteth on the throne, by the figure called Mesiddon.

thence, saying, 24 It is done.

18 25 And there were sound, and lightnings and thunders, and there was a great earthquake, such as neuer was since me were vpon the earth, I say lo mightie an earthquake.

19 26 And that great Citie was rent into three parts, and the Cities 27 of the Nations fell, & that great 28 Babylon came in remembrance before God, that he might giue vnto her the cup of the wine of the fiercenesse of his wrath.

20 And euery fled away, and the mountaynes 29 were not found.

21 30 And there fell a great haile, as it were of the weight of a talent, out of heauen vpon men, & me blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

22 Now is declared the execution (as I sayd, in verse 18) of the beall of Babylon: both generally, verse 18, and particularly in the cursed ending place of Antichrist. 27 Of all such as cleaue vnto Antichrist, and spall Christ. 28 That harlot of whom in the Chapter next following. Now the same name vnto remembrance, is after the common vse of the Hebrew speech, an euent whereof is the fame with that which is Chapter 13. and which hath been declared in this Chapter, from the creation of the fourth Angel hitherto: as an inextinguishable perpetuall of the world in their rebellion, and as heart mispent, verse 9. and 11.

CHAP. XVII.

1 That great whore is described, 2 with whom the Kings of the earth committed fornication, 3 She is drunken with the blood of the Saints: 7 The myserie of the woman and the beall that carrieth her expounded, 11 their destruction. 14 The Lambes victorie.

1 Then there came one of the seuen Angels, which had the seuen vials, and talked with me, saying vnto me, Come hither: I will shew thee 7 the damnation of that great whore that sitteth vpon many waters;

2 With whom haue committed fornication the Kings of the earth, & the inhabitants of the earth;

3 And made drunke with the wine of her fornication.

4 So he caried me away into the wilderness by the Spirit, and I saw a woman sit vpon a skarlet coloured beall, full of names of blasphemie, which had seven heads, and ten hornes.

5 And 4 the woman was arrayed in purple and precious garment, as I shewed before in the beginning of the tenth Chapter, after the fourth in 4. Chapters. As in the place before going I noted, that in this history, that it is distinguished according to the persons of which it is, and that in the several stories of the persons is generally observed the time of the destruction of the beall of Babylon destroyed, in the next and last of this chapter, and the ouerthrow done by Gods Chap. 18. In this verse & following of the Prophetes of the first argument, consisting of a parable harlot, by a figure called by the name of Antichrist. 2 That is, the whore, whose name may be borne like this better. 3 Henceforth the type of Babylon, and the fate thereof, in a verse. After a declaration of the time of the destruction of the beall, the beall of the Chapter, in the verse and the woman that sitteth vpon the beall, verse 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

REVELATION. CHAP. XVII.

17 skarlet, and glittering with gold, and precious stones, and pearls; 4 and had a cup of gold in her hand, full of the abominations, and filthinesse of her fornication;

5 7 And in her forehead a name written, A Mylerie; 8 that great Babylon, that mother of the whoredomes, and abominations of the earth.

6 7 And I saw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Iesus: and when I saw her, I was wrodd with great manuell.

7 11 Then the Angell sayd vnto me, Wherefore maruellest thou? wilt thou see the myserie of the woman, and of the beall that beareth her, which hath seven heads, and ten hornes.

8 12 The beall that thou hast seene, 13 was, and is not: 14 and shall ascend out of the bottom, and leste pise, and shall goe into perdition, and the inhabitants of the earth shall wonder ( whose names are not written in the booke of life from the foundation of the world) 15 who they beheld the beall that was, and is not, and yet is.

9 16 Here is the mind that hath wisdom. The beall that thou hast seene, 17 is, and is not, and yet is: and shall ascend out of the bottom, and leste pise, and shall goe into perdition, and the inhabitants of the earth shall wonder ( whose names are not written in the booke of life from the foundation of the world) 15 who they beheld the beall that was, and is not, and yet is.

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22 That is, that beast with two heads, of which 13.11. Look more Chapter 16.1.

3. faithfull shall haue associated them selues more then was meete, tasting with  
4. their impueticke doctrine and of life.

workmanship of God, heavenly, most glorious, the spouse of Christ, and partaker of his glory, in this verse.

13 A transition vnto a more exquisite description of the paires of the C<sup>h</sup>  
finding out the measure of the same, by the Angell that measured them,  
14 The measure and forme most equall: In two verses,  
C iiij



*e Which number is twelve multiplied by two is six. d He saith it is, because the Angel had the shape of a man. e By these, I mean, not the broad place of the City. f The matter most precious and glittering, which the presence of God maketh most glorious. g The second form of particular description (as I said verse 12.) from furniture & outward accidents, which are these. Light from God himself in this verse: verse 24. perfect furniture from all harmes, verse 25. finally fish truth & incorruption of glory (verse 26.) as can beare a double weight, nothing that is inglorious, verse the last. \* Eys 60. 19. \* Eys 60. 1. \* Eys 3. 5 and 10. 1. Phil 4. 3.*

**F. IVNIVS.**

*\* Eys 60. 19. 1 Here is abolished and finished the description of the celestial Church (as I shewed before chap. 21.) I shew the effects in five verses, & then this booke is concluded in the rest of the chap. The effects proceeding from God who dwelleth in the Church, are these: the everlasting grace of God in this verse, the eternal living of the godly, as chap. 2. 7. the eternal fruites which the godly bring forth unto God, then in verses, & others, yet a feede & unity from all ead. God himself taking pleasure in his servants, & they likewise in their god. 2 The beholding and sight of God, and sealing of the faithful for all eternitie, ver. 4. the light of God, and an everlasting kingdom and glory, ver. 5. 3 This whole booke is concluded and made up by a confirmation and a salutation. The confirmation hath 3 places: The word of the Angel unto the 15. ver. the words of Christ, ver. 16, 17, and the oblation made by S. Iohn 8. 12. divine substance, thence unto the 20. ver. By the speech of the Angel this prophetic is confirmed unto the 8. ver. & then he speaketh of the effects of this booke, in the verses following. The prophetic is first confirmed by the Angel to the nature thereof, that it is faithful & true. Secondly to the nature of the efficacy, namely, both principal which is God, & instrumental, which is the Angel, in this verse. Thirdly, for the promises of God concerning his coming to effect all these things, & concerning our salvation, 7. Fourthly for the testimony of S. Iohn himself, ver. 18. The rest of the speech of the Angel tending to the same end, S. Iohn interrupted or broke off, by his own brief act of worshipping him, in the same ver. which the Angel forbidding, teacheth him that adoratio must be given not to him, but only to God, as for himself, that he is of such nature & office, as he may not be adored, which thing also was in like manner done chap. 16. 10.*

17 And he measured the wall thereof, an hundred forty and four cubites, by the measure of a man, that is, of the Angel.  
18 And the building of the wall of it was of lasp, and the citie was pure gold, like unto cleare glasse.  
19 And the foundations of the wall of the citie were garnished with all manner of precious stones: the first foundation was Jasper; the second of Sapphire; the third of a Chalcedonie; the fourth of an Emeraude:  
20 The fifth of a Sardonyx; the sixth of a Sardiuss; the seventh of a Chrysolite; the eighth of a Berill; the ninth of a Topaze; the tenth of a Chrysoptasus; the eleventh of a Iacynth; the twelfth of an Amethyst.  
21 And the twelve gates were twelve margarites, and every gate is of one margarite, and the street of the citie is pure gold, as the shining glasse.  
22 And I saw no temple therein: for the Lord God almighty & the Lambe are the Temple of it.  
23 And this citie hath no need of the sunne, neither of the moone to shine in it: for the glorie of God did light it, and the Lambe is the light of it.  
24 And the people which are laud, shall walke in the light of it: and the kings of the earth shall bring their glorie and honor vnto it.  
25 And the gates of it shall not be shut by day: for there shall be no night there.  
26 And the glorie, and honour of the Gentiles shall be brought vnto it.  
27 And there shall enter in to it nothing that is filthy, neither whatsoeuer worketh abominatio, or speaketh lyes: but they onely which are written in the Lambes booke of life.

**CHAP. XXII.**

1 The river of water of life is shewed, 2 and the tree of life. 6. 7 Then followeth the conclusion of this prophetic, 8 where Iohn declareth, that the things herein contained are most true: 13 And now the third time repeateth these words, All things come from him, who is the beginning and the end.  
1 After hee shewed me a pure river of living water, cleare as cristall, proceeding out of the throne of God, and of the Lambe.  
2 And in the midst of the open place thereof, & on either side of the river, was the tree of life, bearing the twelve manner of fruites; & bringing forth fruit euerlasting grace of God.  
3 And there shall be no more any cursed things, but the throne of God, and of the Lambe shall be in it; and his servants shall serue him:  
4 And they shall see his face; and his Name shall be in their foreheads.  
5 And there shall be no night there, and they neede no candle, neither light of the sunne: for the Lord God giveth them light; and they shall taigne for euermore.  
6 And he said vnto me, These words are faithful, and true: and sealing of the faithful for all eternitie, ver. 4. the light of God, and an everlasting kingdom and glory, ver. 5. 7 This whole booke is concluded and made up by a confirmation and a salutation. The confirmation hath 3 places: The word of the Angel unto the 15. ver. the words of Christ, ver. 16, 17, and the oblation made by S. Iohn 8. 12. divine substance, thence unto the 20. ver. By the speech of the Angel this prophetic is confirmed unto the 8. ver. & then he speaketh of the effects of this booke, in the verses following. The prophetic is first confirmed by the Angel to the nature thereof, that it is faithful & true. Secondly to the nature of the efficacy, namely, both principal which is God, & instrumental, which is the Angel, in this verse. Thirdly, for the promises of God concerning his coming to effect all these things, & concerning our salvation, 7. Fourthly for the testimony of S. Iohn himself, ver. 18. The rest of the speech of the Angel tending to the same end, S. Iohn interrupted or broke off, by his own brief act of worshipping him, in the same ver. which the Angel forbidding, teacheth him that adoratio must be given not to him, but only to God, as for himself, that he is of such nature & office, as he may not be adored, which thing also was in like manner done chap. 16. 10.

To God onely be honour and glorie.

full and true, and the Lord that God of the holie Prophets hath sent his Angell to shewe vnto his seruants the things which must shortly be fulfilled.  
7 Behold, I come shortly. Blessed is he that obserueth the words of the prophetic of this booke.  
8 And I Iohn am hee which sawe and heard these things: and when I had heard and seene, I fell downe to worship before the feete of the Angell which shewed me these things.  
9 But he sayd vnto me, See thou do it not: for I am thy fellow seruant, and of thy brethren the Prophets, and of them which obserue the words of this booke: worship thou God.  
10 Moreover he said vnto me, 4 Seale not vp the words of the prophetic of this booke: for the time is at hand.  
11 He that doth hurt, let him do hurt still; and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.  
12 And behold, I come shortly; and my reward is with me, to giue euery man according as his worke shall be.  
13 I am Alpha and Omega, the beginning & the end, the first and the last.  
14 Blessed are they, that do his commandments, that they may have interest in the tree of life, and may enter in through the gates into the citie.  
15 But without shall be all dogges, and enchanterers, & whoremongers, and murderers, and idolaters, and whosoever loueth or maketh lyes.  
16 I Iesus haue sent mine Angell, to testifie vnto you these things in the Churches: I am the roote and that offspring of Dauid, and that bright morning starre.  
17 Both the Spirit and the bride say, Come. And let him that heareth say, Come: and let him that is a thirst, come: and let whosoever will, take of the water of life freely.  
18 For I protest vnto every man that heareth the words of the prophetic of this booke, if any man shall add vnto these things, God shall add vnto him the plagues, that are written in this booke.  
19 And if any man shall take away from the words of the booke of this prophetic, God shall take away his part out of the booke of life, and out of the holie citie, and out of those things which are written in this booke.  
20 He which testifieth these things, saith, Surely I come quickly. Amen. Come therefore Lord Iesus.  
21 The grace of our Lord Iesus Christ be with you all. Amen.  
vnto my glorie: who will come shortly to giue and execute iust iudgements, in the 13. ver. and denonced blessedness vnto my seruants in the Church, ver. 14. and repeating the vngodly, ver. 15. 7 The blessedness of the godly, shew downe by thirteene interest thereunto: and their frute in the same. 8 The second place of confirmation (as I said ver. 6.) is the poeth of Christ testifying the vocation of S. Iohn, and the suite of his calling & testimonie, both from the condition of his owne performing, and man, in whom all the promises of God are Yea and Amen, 1. Cor. 1. 2. and also the testification of other persons as by the acclamation of the holie ghost, who when it were an honorable assistant of the marriage of the Church, in the spirit and edification of the godly as members, and finally from the thing present, that of their owne benediction and second, they are called forth unto the participation of the good things of verse 17. 9 The obtestation of S. Iohn (which is the third place of the confirmation, as was noted verse 6.) joynted with a curse or execration, to preserve the vnto booke entire and vninterrupted, in two verses. 10 A divine confirming sealing of the obtestation: first from Christ anouching the same, & denouncing his ming against all those that shall put their facile goods hands thereunto: then from Iohn himself, who by a most holy prayer calleth Christ to take vengeance of those that shall offend. 11 The salutation, Apostolically, which is the other place of the confirmation, as verse 6. and is the end almost of euery Epistle: which we with vnto the Church, to all the holie & elect members thereof, in Christ Iesus our Lord, vntill his coming iudgement. Come Lord Iesus and do it. Amen, againe Amen.



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